

Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREFTER.

SUBSCRIPTION PRICE,
\$1.00 per YEAR, 5c per COPY.

Cincinnati, Saturday, October 14, 1893.

Volume XIII, No 15.

THE NATIONAL CONVENTION OF SPIRITUALISTS.

At the first day's proceedings it was already clearly demonstrated that each person had constituted himself a guard to prevent differences or divisions. This was shown by the formation of the Committee on Resolutions, at its head, one of the ablest jurists in our ranks, Judge Drake, of Chicago, the committee was to be in session continually, and by a provision of the Convention to have all resolutions referred to them without debate.

Many looked with fear and trembling as to what would finally be reported to the Convention from this committee, while the majority had their attention centered on the frame and fashion of the Constitution—those who had been through the courts and studied the provisions of State Constitutions saw the critical point in the proceedings lay in securing a declaration that would not out radical the most advanced Spiritualist, but instead so adroitly drafted that the radical fire was partially drawn.

This was the situation when the Committee on Organization began its work. The audience became impatient, and in order to have something before them they directed the Committee on Resolutions to make a report after the noon recess Judge Drake had talked with many and secured their ideas, but the real facts are that Judge Drake drafted the resolutions as finally reported.

The coming year will prove this part of the work to be the most portentous event of the Convention.

If Spiritualism is to become an organized force it must adopt itself to the laws of the land. It may be all right from the standpoint of an anarchist to pay no attention to existent laws and jump at once into the middle of things. Spiritualism needs money if it desires to perpetuate itself, to receive bequests, escape taxation, to have all the benefits of our laws. The word religion, if taken to signify the relation between man and his God, would be the cause of strife at once. And yet to fit into our times and secure a recognized legal position the word religion should be woven into our declaration. We want the friends of the cause to study carefully the wording of these resolutions. In this sense they have a double meaning, they enable our followers to define Spiritualism. Therefore when the friends desire to make a bequest to the National Association in trust for the cause we all love and the question should be raised and the claim made that Spiritualism is a word of vague meaning and its purposes uncertain. The Drake resolutions having been unanimously adopted by the assembled Spiritualists of United States will forever put a quietus on such a line of attack.

The following is the Constitution of the National Spiritualists Association of the United States of America as adopted:

PREAMBLE.

We, the chosen representatives from the spiritual associations, in delegate convention assembled, in order to form a more perfect and powerful organization, established intelligent co-operation, insure harmonious action and financial success, provide for the protection of mediums and speakers, promote the general welfare of the cause, and secure the blessings of liberty and protection under the law to ourselves and our posterity as a people, hereby establish this constitution for the guidance of the National Spiritualists Association of the United States of America.

ARTICLE I.

NAME.—The name of this society shall be "The National Spiritualists Association of the United States of America," which society shall be incorporated by that title under the laws of the District of Columbia.

ARTICLE II.

OBJECTS.—The object shall be to prevent further waste of spiritual and financial energy by the consolidation and organization of the United States into one central, harmoniously working business association, for the establishment of new associations wherever possible, and the better education, equipment, and protection of lecturers and mediums and other exponents of Spiritualism.

ARTICLE III.

SEAL.—The seal of this association shall be circular, two inches in diameter, with a sun flower design in the centre, the title and date of organization appearing in large type around the outer edge.

ARTICLE IV.

OFFICERS AND DIRECTORS.—The officers of this association shall be a president, vice-president, secretary, and treasurer, who shall be directors, and with five others shall constitute a board of nine directors, who shall be elected at a regular annual meeting by the delegates assembled.

ARTICLE V.

DUTIES OF OFFICERS.—PRESIDENT.—SEC. 1. It shall be the duty of the president to preside at all meetings, both of the association and board of directors, to sign all charters issued to the chartered associations, and all papers bearing the seal of the association, subject to approval by a majority of the Board of Directors.

SEC. 2. The president shall have general supervision of the officers of the association and the transaction of its business, the approval of all bills before payment of same by the treasurer, and shall make a yearly report of the progress of the affairs of the association at its annual meeting.

VICE PRESIDENT.—It shall be the duty of the vice-president to perform the duties of the president in the absence of that officer, always subject, however, to the approval of a majority of the Board of Directors.

SECRETARY.—SEC. 1. It shall be the duty of the secretary, under the direction of the president, to prepare and keep all records and accounts of the association; to attend to its correspondence; to keep an official record of all meetings; to be the custodian of the seal of the association; to keep a faithful account of all monies received, and to turn the same over to the treasurer, taking his receipt therefor.

SEC. 2. The secretary shall also perform such other duties as the president may direct, shall make a yearly report to the association at its annual meeting, containing a full statement of the membership of all chartered associations and [such other items and statements as the Board of Directors shall deem necessary.

TREASURER.—It shall be the duty of the treasurer to receive all monies through the hands of the secretary and to properly account for the same. He shall pay all bills against the association, when duly approved by the president and

countersigned by the secretary and shall deposit all surplus funds in such bank as the directors may designate, and shall give a suitable bond for the safe keeping of all funds of the association that may come into his hands and the disbursement of the same.

BOND.—The amount of the treasurer's bond shall be fixed by the board of directors. The treasurer shall furnish a statement of his account when called for by the president or the Board of Directors; shall keep such books of account as they shall direct and at the close of the year, shall make a full report to the association, at its annual meeting, of the full funds received, disbursed, and remaining on hand, the statement of disbursements to be accompanied by an exhibit of vouchers therefore duly approved by the proper auditing committee.

BOARD OF DIRECTORS.

DUTIES.—It shall be the duty of the Board of Directors to fill, by appointment, all vacancies that may occur in the board, such appointees to hold office until the next annual meeting, or until their successors are duly elected and qualified; to appoint committees and agents, and shall have the general management and control of the business affairs, property, and funds of the association. The directors shall also be empowered to solicit and accept gifts and bequests in the name of the association.

MEMBERSHIP.

SEC. 1. The membership of this association shall consist of delegates from Spiritualists' societies chartered by this association and the basis of representation shall be one delegate for each one hundred members or major portion thereof, and two, or more associations may combine and elect such delegates where no State jurisdiction exists.

SEC. 2. In any State where five or more chartered societies exist, State jurisdiction may be established and a State charter issued to said societies who shall thereupon have jurisdiction and shall send delegates to the National Association instead of the subordinate association. The basis of representation of such State associations shall be one delegate for each one hundred members or major fraction thereof, in the subordinate associations under its jurisdiction.

SEC. 3. No modification of the form of organization, or manner of conducting business, on the part of existing societies and organizations shall be required to qualify them for membership in this association, except so far as may be necessary to select the delegates and otherwise maintain its relation to this association; but they shall be entitled to a charter by making application and paying the fee therefor, and filing the required report.

SEC. 4. The secretaries of all chartered associations shall prepare and transmit to the secretary of the National Association an annual report in writing, giving the number in members enrolled, and such other information regarding their respective associations as may be required by the Board of Directors of the National Association.

ARTICLE VI.

Means of Raising Revenue.

The Board of Directors of the National Association shall be authorized and empowered to raise funds by the following methods:

1. By the collection of twenty-five cents per capita as annual dues from all chartered associations, with five dollars (\$5) additional for each subordinate charter issued to them and ten dollars (\$10) for State charters.

2. To solicit bequests and donations from those who are able and disposed to recognize the importance of building up the cause of Spiritualism by means of this association.

3. All monies received from the above-named sources shall be payable to the Secretary of the National Association.

ARTICLE VII.

MEDIUMS.—We recognize mediumship as the source of the inspiration, progress, and power of Spiritualism, and as furnishing evidence of the truth of the same. To insure the best results mediums need greater protection, encouragement, and assistance in the exercise of their gifts, and aid in case of indigence, and to that end there shall be set aside a special fund for such purpose under the supervision of the Board of Directors, all contributions to which fund shall be appropriated to no other purpose whatsoever.

ARTICLE VIII.

MEETINGS.—The annual meeting of this association shall be held in the city of Washington, D. C., on the second Tuesday in October of each year. The president of the National Association shall preside, and the secretary of said association shall be secretary of the meeting. The authorized voters shall be the duly elected delegates from the various chartered associations. At this meeting the regular election of the officers and board of directors for the ensuing year shall take place, and all necessary business be transacted.

ARTICLE IX.

AMENDMENTS.—Amendments to the constitution may be made at any annual meetings of this association, provided that a notice thereof in writing shall have been filed with the secretary of the association at least ninety days prior to the time of holding such meeting, and it shall be the duty of the secretary to circulate such notices to all chartered societies immediately on receipt of the same. Said amendments shall be adopted by a two thirds vote of the delegates present at any annual convention.

OBSERVER.

THE CONGRESS OF EVOLUTIONISTS.

The Congress of Evolutionists held last week in the Memorial Art Palace was a decided success and in every way a most satisfactory series of meetings. The Congress extended through three days—three sessions each day. The hall assigned to this congress was well filled during all the sessions and crowded during some of them. After the opening address by B. F. Underwood, the chairman, in which was sketched the progress of evolutionary thought, a paper on "Social Evolution and Social Duty," contributed by Herbert Spencer, was read, after which Edward P. Powell gave an address on "Constructive Evolution." During the congress questions in "Biology" were treated by Dr. M. L. Holbrook, Dr. Edmund Montgomery and Rev. John C. Kimball, Edwin Hayden, Dr. Duren J. H. Ward, Mrs. Sara A. Underwood, Prof. T. J. Burrill, and Miss Mary Proctor (daughter of the great astronomer) paid tributes to "The Heroes of Evolution." Psychology as related to Evolution was the subject of addresses by B. F. Underwood, Dr. Herman Gasser, Dr. John E. Purdon and Harvey C. Alford.

Sociology was considered by Rev. A. N. Somers, Bayard

Holmes, M. D., Mrs. Florence Griswold Buckstaff, and Miss Mary A. Dodge ("Gail Hamilton"). "Religion as Affected by Evolution" was the subject of papers and addresses by Dr. Charles T. Stockwell, Rabbi Emil G. Hirsch, Rev. Howard MacQuarry, E. P. Powell and others. Rev. M. J. Savage, Dr. Lewis G. Jones, C. Staniland Wake, Rev. Jenkin L. Jones and H. M. Simmons presented papers on "The Morals of Evolution." "Economics as Related to Evolution" was considered by James A. Skilton and others. An interesting feature was a symposium on this subject in the form of brief papers from Mr. John Fiske, Dr. Edmund Montgomery, Dr. R. W. Shufeldt, Benj. B. Kingsbury, F. M. Holland and others. There was not a note of discord during the entire congress. A committee was appointed at a special meeting held last Sunday evening to arrange for another Evolution Congress in 1894.—*Religio-Philosophical Journal.*

PHENOMENAL SPIRITUALISM VERSUS SPIRITUALITY.

To the Editor of the LIGHT OF TRUTH.

The great question that confronts us as Spiritualists is whether we are tending? "By their fruits ye shall know them" is an old but ever true saying. In presenting the Lyman C. Howe matter to the public, which I did some three months ago, in a long letter setting forth his worth, character, and ability as a lecturer and writer, also how that a small sum from the many Spiritualists to whom this appeal was made, and who must and did see it. I had two objects in that address; one was that he needs this help. This fund sufficient to raise his debt, give him fully as I said will give him a new lease of life. Every dollar will come back tenfold to humanity, which are ignorant, suffering, and needing to be put upon a higher plane. To my mind the true object, aim, and purpose of this spirit world is to better prepare the inhabitants of this world for life here and hereafter.

Every such true, noble, and chosen instrument that they have been years training, developing, and preparing to do this work, they desire to live and remain in this life as long as possible; knowing full well that each year here, when life is fully unfolded is worth a hundred fold in the life beyond. What belongs to this life never can be as well done anywhere as here. I have no use for any system of ethics, morals, philosophy, or religion which does not prepare mankind better to live in this mundane life. The philosophy of Spiritualism, the religion of Spiritualism believed and lived, can and will do this. The phenomena alone, or simply being convinced that you can not die, is only a scientific fact, a psychical condition that has nothing to do with character, moral, or religion. There are certain psychical laws governing humanity; there are sensitivities, mediumistic subjects. When these subjects conform to these laws the results come forth in perfect or imperfect phenomena, in proportion to the perfect or imperfect conformation to said laws.

Man is a religious being; has a religious nature which needs culture, careful training, and unfolding, as much, yea, more than his physical and mental. It is a development of this nature; food and life for this part of his being that alone lifts him out and above the sensuous, carnal, and animal life, not that the animal life, the appetites or passions should be ignored or despised. For with reason, conscience, and man's spiritual nature controlling them, a legitimate divine use of all his being is the result, yet when the object, purpose, and aims of life is sensuous pleasure, the God in him becomes perverted, the moral nature corrupted, the light of reason darkened, and the body, mind, and soul diseased. The hour has come that Spiritualists should reach out toward the "spiritual Alps," bring forth fruits and meat for repentance. If we live in the spirit let us walk in the spirit, because more significant, more taught from our rostrums; for the more spiritual minded will seek good in these channels. Not because they like their forms, ceremonies, or creeds, but because with all these you find some spiritual souls reaching heavenward.

A friend writes me from Haslett Park: "Meeting grand all through, yet the drawing card—the great day is when we have tests." Now no one appreciates tests or phenomena more than I, yet the tendency is too much that way, at the expense of what should come after each day and hour of our lives. Paul spoke wisely. He said, "Court earnestly the best gifts; yet show I unto you a more excellent way." Read 13th chapter 1st Corinthians and you will find what that way is. I can work with any organization, under any banner that helps me to that more excellent way—charity.

Now the second object outside of doing justice by Brother Howe: first, because he needs it, second, because he is worthy of it. As Mr. Beggs, of Kansas City, writes: "Put me down for fifty dollars; I have known Lyman C. Howe for many years; he is the most unselfish man I ever knew." Moses Hull writes: "Put me down for five dollars, I have arranged that Brother Howe shall be employed at Washington, Oregon, and California Camps next year, he is a worthy man." This is a right move.

Now, as I was saying, my second object was to try to test the Spiritualists of this country to see if they had gotten away from the phenomenal phase. Every Church in the land with all their inconsistencies of creed provides for its worthy worn-out ministers—those who have given their lives to the Church and the cause they represent. No fund, not many homes, no hospitals are provided for our worn-out mediums and speakers. Well may we ask as Brother White wrote me: "What ails our Spiritualists; are they going to take their money with them?" No, my friends, they are not, but they are going to take with them a sordid, avaricious spirit that will bind, fetter, and retard the progress of their souls for centuries.

Up to this time, outside of Brothers White, Beggs, and myself, which is two hundred and fifty dollars, we have not received two hundred dollars. Cassadaga, near the home of Brother Howe, personal friends that have known him and his wife all his life, did nobly, they raised and handed him seventy dollars.

Now, my friends and fellow Spiritualists, I have concluded to extend the time to finish or close this matter until January 1, 1894, and I hope the editors of this paper will open its columns for receiving the same. Let every subscriber send the brother his one dollar if no more, his ten dollars if he can. When this debt is paid for Brother Howe, let there be an open column all the time for receiving funds that shall go to aid worthy speakers and mediums. Let there be a committee appointed who shall distribute the same judiciously. Let us show that we have a philosophy that extends into

practical work—into sacrifice for others. All are not speakers all are not mediums; yet all can aid the cause, sustain the hands, hearts, and help in this great work. Many mediums and speakers are obliged to forsake the field, forsake the voice of God in their soul, the demands of the spirit world because they see only old age, poverty, and suffering in the path.

Many more obey the voices and make sacrifices that the mass of Spiritualists know nothing about. Brother Howe is one of that number. Many more faithful workers, honest speakers, and mediums have forgotten self-care, home, friends, and all things selfish, to become the bearer of glad tidings. Now ye whose hearts have been made glad by the good news, good teachings they bring unto you, also make sacrifices and give freely of the means that are in your hands. Let us awake to a spirit of benevolence somewhat like the Church. Let us show by our fruits that we have a religion that reaches even our pockets.

ANDREW B. SPINNEY.

Connecticut Law and Mediums.

According to the New Haven (Ct.) Register clairvoyants of that city are in fear of persecution, and are greatly alarmed. It appears that a law was passed at the last session of the legislature providing a penalty of sixty days in the workhouse for beggars, brawlers, fortune tellers, and common drunkards. A circular letter has been sent out by the Society for the Prevention of Crime calling the attention of the mediums to the law relating to fortune-tellers.

Without doubt the members of the above named society are all Christians, and pious to the extent of their ignorance. As such they have a right to bore other people, of course, but it is hard to see how they are going to molest an honest medium. In Connecticut, as in other States, doubtless there is a pestiferous lot of fakirs and humbugs who make fat livings off the credulity of the people, and the law was framed to take care of them. But should a bona fide clairvoyant be assailed under the law his or her constitutional right to exercise whatever gifts he may possess can not be questioned.

A fair test of the law on these grounds would, we think, vindicate and protect the medium, but this does not excuse the persecution of the godly who always take these means to harass and overcome the spiritual movement. Laws governing these matters should be explicit to the last degree and in defining who shall come under their provisions, and great care taken that no persons' rights as citizens be assailed. The only way to obviate this danger is for Spiritualists to watch legislation, and when measures of this nature are proposed see to it that no loop-hole is left open to admit the bugs of God. These being ignorant do not understand what constitutes a "fortune-teller," and are as liable to fasten their beaks on a tender and refined medium or psychic as on a brawling fakir as ignorant as themselves.

St. Paul, Minn.

Feeling it to be a duty to the cause of Spiritualism, and also to the investigating public, I will now spend a few moments with you in speaking of the mission meeting that was commenced, on the first Sunday in September, in our city. This meeting is what we have long been feeling the need of to spread the belief of our beautiful religion and science. The leaders of this meeting are Mrs. M. E. Mitchell of Denver, Colo., and Mrs. M. A. Tussey of St. Paul. They are both mediums, that any city should be proud of. Mrs. Mitchell is one of the old lecturers in the cause and she can not be beat in psychometric readings. Mrs. Tussey has been one of the leading magnetic physicians of the city for several years. She was ordained as a minister of our faith two years ago, and will soon be in a position to give her time to this field of work. These ladies have rented Odd Fellows' Hall, which is one of the best in the city, situated on the corner of Fifth and Wabasha Street, by which nearly every car line in the city passes. At the door is a very neat sign, which reads, "Spiritual meetings every Sunday at 11 a. m. and 7:30 p. m." This sign remains in its place every day of the week, as well as Sunday. They pay all the expenses out of their pockets, and all they ask is for the people to come and here the beautiful thought that is given from the spirit side of life.

We are pleased to say that so far the hall has been very well filled. Yes, we may say large numbers have turned out to these meetings each Sunday, and they have never gone away disappointed. The inspirational speaking has been first class, and every test has been acknowledged by the parties receiving them rising to their feet and explaining them to the audience. We never saw two mediums that kept their audience in better order, and the people that attend express great interest toward the leaders. We hope that Mrs. Mitchell will stay with us all winter, as we shall miss these meetings when she leaves. She holds a circle every Friday night at 51 West Exchange Street, to which she invites every body to come and hear from their loved ones.

These ladies will hold meetings out of the city through the week, if the distance is not too far. Any one wishing to engage them can do so by addressing to 624 Wabasha Street.

I will give you now and in the future will inform you farther of their success. Yours truly, E. L. LARPERTEUR.

Allegheny City, Pa.

The Pittsburg Commercial Gazette of the 21st inst. says: Upward of three hundred people attended the inauguration and dedication of the church of the First Association of Spiritualists of Allegheny City in the G. A. R. Hall on West Diamond Street yesterday afternoon. The exercises consisted in addresses made by Rev. Mr. Andrews, the Universalist, Dr. Pretiman, Mrs. Demorest, the clairvoyant; Mr. Knight of Indianapolis and President Bell of the new association.

Secretary A. H. Rodkey read the declaration of the association's principles, which were in substance as follows: First—A beneficent power and intelligence pervades and controls the universe as a parent, whose revelation is nature; interpreter, science; and whose acceptable worship is doing good to all. Second—All truth is sacred and its authority absolutely according to the individual's apprehension thereof. Third—All action results in suffering or joy. Fourth—All human beings are destined to a continued existence in a future State, for which this life is a preparation; divine inspiration, angelic ministrations and spiritual gifts being ever available as aids therein. Fifth—Realized communion with those who have gone before is practicable under suitable conditions and a privilege of high value to those using it wisely. Sixth—The human race is one family with inseparable interests, and each must live for the good of all, seeking especially to aid the unfortunate, ignorant, inharmonious and suffering of whatever race or conditions. Seventh—Achievement of true lives and a noble civilization can be better attained by co-operation than individual action, and we therefore, agree to unite our efforts for the practical application of these convictions.

The center of the platform was profusely decorated with flowers and the stars and stripes were draped over the window behind the chair which Rev. Andrews occupied.

Many things in spirit communion that seem incongruous or like mockery to us, are but misunderstood facts, or truths beyond our comprehension.

OUR CONTRIBUTORS.

Written for the *Light of Truth*.

THE WORD OF GOD.

WALTER HOWELL.

Every civilized nation has its sacred books. All advanced people have had their seers and seeresses, prophets and inspired teachers. The books are not equally good; the prophets were not all accurate foretellers of coming events, and the seers did not perceive with equal clearness the hidden mysteries of nature. Therefore we must recognize different degrees of revelation, varied qualities of inspiration, and greater or less vividness of spiritual vision.

Revelation is revelation. Inspiration is an influx from the inner world—a dilation of the spiritual large with an atmosphere of heaven. The best test of inspiration is in the degree that it inspires; and of revelation that it reveals. A truth may be made plain to St. John, but may be far from being grasped by a modern James. The mystical symbolism of an Eckhart may reveal wonderful arcs to the initiate, but appear perfect nonsense to the novitiate. It is only those who stand upon the mountain top that are kissed by the first rays of the morning sun, or catch the first glimpses of a promised land. Those only whose moral natures have been highly evolved can even hear the thundering from a Sinai of the "Thou shalt not," and only he whose altruistic spirit has conquered his egotism will ascend to a Calvary's summit. It is readily seen, then, that it is the moral man to whom ethics is revealed, it is the altruistic man to whom is given the heroism of self-sacrifice, it is to the truth-seeking soul the revelations of truth are made, and the spirit of the poet makes the inspiration of poetry possible.

No Church, no age, no nation or people have a corner on "the word of God." Wherever and whenever there are eyes that can see, ears that hear, or minds that think, or spiritual lungs to breathe the air of heaven, there and then are revelations of the most high to be received and inspirations of the spirit to be enjoyed.

Are not the Vedas, the Zend Avesta, the Shasta, and the Koran sacred to those among whom it is cherished as the word of Allah, Ormazd, Brahma? These names thrill the souls of men with awe and love; these books are adapted to thousands of our fellow creatures; and though the book we have been taught to hold sacred may prove on the whole a less objectionable collection of MSS. shall we not allow their suitability to the primitive mind? And may we not do well to examine all the sacred writings and select from them the gems of thought they contain? And may it not be well before criticizing unsympathetically the sacred books of so-called heathen nations, to eliminate from our own Bible such portions as do not minister to high morality, or aid in the ennoblement of the religious sentiment?

It has been suggested that there should be a compilation of the best and purest thought of all ages, and it has been in part attempted; but "the word of God can never be compressed within the lids of one volume, or a library of books; we as finite creatures may be receiving revelations through all eternity and yet shall not have comprehended the infinite, or received the whole of "the word of God." Let us not limit the scope of God's revealing power, or imagine the inspirations of any epoch a finality. God hath a new revelation every morning and fresh inspirations every evening for living souls that trust, work, and expect a baptism from on high.

No one not enslaved in the dogmas of orthodoxy can turn the pages of the old or new testament without discerning degrees of inspiration. Isaiah is obviously more highly inspired than the author of that charming love story, called the book of Ruth. Are not the Psalms of David more exalting than the Songs of Solomon? And do we not instinctively feel the words of the Sermon on the Mount to be of greater value and more spiritual than any of the epistles? A moment's reflection will suffice to decide such an apparent truth. Yet we would not on this account exclude these writings, for they are pleasant reading, and are a relief from the weightier matter of the bible.

As I write, the pictures of the old and new testaments pass before me, and one sees many a familiar face and scene. The allegorical Garden of Eden with its innocent occupants; and the expulsion from paradise with the care worn faces and downcast eyes of those who come forth to face a cold and guilty world. Then the mythical flood with its ark of safety floating upon the waters, and the ultimate landing of that motley crew upon Avarat. How we hear the call of Abraham and see pictures of nomadic life. Presently the angels walk among the shadows of earth to warn of coming disaster; and then the cataclysm of Sodom and Gomorrah. We now follow the Israelites in their wanderings; we hear their sighs, we behold the falling tear, we rejoice with them in their triumphs and sorrow with them in bondage. How interesting was the story of Joseph to all of us in our childhood. In the days of our youth we loved to wander in the fields with the beautiful Ruth, and the spirit of romance descends upon us. In the presence of Jeremiah we become somewhat pessimistic, and while listening to the poetry of Isaiah we are optimistic. While the scenes of the battle field pass before us, we feel heroic and are transformed into a giant-killing David, or a bold heaven-commanding Joshua. And being a Spiritualist, one can not help wishing to handle the form of Abraham's visiting angels to see if they are real materializations. With interest we peep into the seance of the woman of Endor. With surprise we gaze at the materialized hand upon the wall at Belshazzar's palace. With a feeling of almost incredulity we imagine the three Hebrew children walking in the fiery furnace. With wonder we see the calm figure of Daniel stand in the den of lions and is unharmed.

On reaching the new testament era we are delighted with the angelic guardianship of the child Jesus, and even if the account is painted in colors of superstitious fancy, our love of the poetic pardons the introduction of the legendary. When the man Jesus stands before us as teacher, with bated breath we listen to him and say, "never man spoke like this man." We follow him through life's pilgrimage and hear his gentle words or burning denunciation of wrongs and shams. We see him weep by the grave of his friend and love him for his tenderness. We are curious to learn by what occult power he heals the sick, and by what magic he calls the seemingly dead to life. Amazed we watch the procession pass through the streets of Jerusalem on its way to Calvary, and with hands across our breasts and bowed head, and tear-bedimmed eyes we witness his martyrdom; and leave the mount with a heavy heart and saddened spirit. For we have heard the words, "it is finished."

What is this strange story we hear on every hand? He is risen, he is risen. A new enthusiasm seizes the humble followers of the master: Their lord liveth.

The persecutions of the faithful few begin, the comforter comes, and we receive letters from Paul, James, Jude, John, and the rest telling us how they fare in their distant homes, or missionary travels. Then comes the weird panorama of the Apocalypse; which only the mystic can interpret.

In the allegory of Genesis we behold the soul's pre-existent paradise, our own Eden of earthly infancy wherein we are indeed innocent. We catch a glimpse of the soul in its descent in pursuit of external knowledge, plucking the forbidden fruit, matter; and later on, when in childhood we partake of the

"fruit of the tree of knowledge of good and evil" through the acquisition of, and perversion of, knowledge, we soon find ourselves outside the garden of our infant innocence and far from the paradise of the spirit.

Ever and anon the heavens are opened and the water which proceeds from the throne of God, finds its way into the valleys of time, and so, there is a deluge of spiritual thought which destroys the errors of the preceding ages, while preserving in an ark of safety the soul of truths which lies within all errors.

We have all been in Egyptian darkness. All have wandered in the wilderness of sin. Most have heard the voice which thunders from the Sinai of moral perception, saying, "Thou shalt not." Only a few have as yet entered "The promised land." There are those whose hearts are circumcised. In the manger of some unselfish soul the Christ is born. Others walk with the tempter in the wilderness of prayer and fasting. Favored disciples may perchance stand upon the Mount of Transfiguration for a few ecstatic moments. Then we pass through our Gethsemane of tears and broken hearted humanity. How near to glory is the Calvary whereon the soul commands itself to God and rends the veil of the temple of flesh in twain. Up from the sepulcher of ignorance, up from the grave of folly, beyond the clouds of earthly denials, far from the atmosphere of carnal desires the emancipated spirit ascends; and in the halls of the immortal world the soul proclaims its redemption. Now it knows the meaning of the mythical fall and spiritual reconciliation. Now, the letter of the ancient word is infused with a new significance. In the light of the spirit, all bibles become sacred as they are seen to contain ethical and spiritual truths which guide the weary feet of humanity to a haven of eternal rest.

But simultaneously with this consciousness comes the knowledge that "The word of God" may be found in the petals of the flowers, on the stony pages of the rock, written upon the leaves of the trees, heard to whisper in the breeze, roar in the thunderstorm, murmur in the brook, speak in the voice of the deep as its waters roll in upon the beach, and in the still small voice of conscience which utters the condemnation or commendation of those unities of the heart which long experience has established within us. Let us listen, and God shall speak. Let us watch, and God will reveal.

How wonderful are the works of nature. What revelations of the most high the man of science, the artist, the philosopher, and the saint may receive while studying her sacred page. All nature speaks to him who will listen; and declares her secrets to him who understands.

To the mineralogist what a gorgeous display of glittering gems are revealed. On entering some dark cavern with torch in hand, all unaware perhaps, a veritable prince's palace of precious stones is discovered. In another place a mine of untold wealth is disclosed. Marble halls, galleries of sculpture, and streets paved with real gold reward his diligent researches. The crystal palaces, the underground museum, the silver pathway he treads wherein is no thorn, and granite temples where altars more costly than the shrine of "the cloud-capped cathedrals of our land; introduce him to a fairyland whose foundation is as lasting as the hills. Surely here may be found some hieroglyphs of the great God.

The geologist discerns footprints upon the rocky floor and knows thereby the pathway which ancient forms of life have trod. He speaks "to the earth and it declareth unto him." To him, "there are sermons in stones." He sees everywhere the handwriting of him who saith, "behold I make all things new." From the igneous rock up to the alluvial strata he ascends and reads each chapter in the world's book of remembrance, "the way in which the lord hath led us." He visits the battlefield of the elements, the seat of war where once upon a time great beasts fought the bloodiest battles the world has ever seen. Here he finds traces of the God of war that fills him with horror. The face of nature so smiling, hides within her bosom the dead of ages. The Egyptian book of the dead is nothing to this one. What a charnel-house this world is. In these halls of silence God speaks most eloquently to him that can listen to the voiceless deity. While we here behold the sepulchre of the past, do we not also perceive the roots of the tree of life, which are ever nourished by the remains of the dead. The haunts of the fire fiend, the abode of the water nymphs are known, and the spirit of earth declares its dwelling place to him. Here the geologist may study the ancient word.

The astronomer may read the fiery scriptures of the sky, and worship in a temple domed with a million suns. Well may the great Kepler exclaim, "O God, I think thy thoughts after thee." All the hosts of heaven sing, "great and wondrous are thy works." "The heavens declare the glory of God, and the firmament sheweth his handiwork." In contemplating the starry heavens the greatness and majesty of that power which underlies all phenomena is brought to mind, and its incomprehensibility instinctively felt.

The microscopist too, is brought to realize the infinitely small, and to recognize life within life, worlds within a world until one is led to ask, where does life end or begin? does it extend infinitely? The microscopist and biologist peruse the book of life, and wondrous are the revelations they read. Surely upon cell, wall or tissue, some word is written. And along the telegraph wire of delicate nerves the intelligence of the mighty one is transmitted.

The botanist more than any other should know that "there are tongues in trees." Every leaf of the tree, every blade of grass has a message for us if we can but interpret it.

I have wept on hearing a bird sing because I could not understand its language. We are such strangers in our father's house. We wander all over the globe to see the sights, and we have not seen understandingly the flowers in our own garden. How much of life we lose. We speak of seventy or eighty years as being a long life; and yet there are people who live more in ten years than others in four score. When we judge the length of our days by what we know, or have done, or loved, we shall have different standards than years and months and weeks. We shall measure by a spiritual yard stick which knows nothing of inches. And by a dial whose figures are indicators of heavenly hours, which cares naught for days or centuries.

It depends so much upon our State of mind and heart as to what the great world without us shall impart. To the chemist, the universe is one huge laboratory. To the astronomer, the world is his observatory. The botanist finds his garden. The naturalist discovers a zoological collection. The artist sees the world as an art gallery, a sculpture chamber; while the architect discovers in the forest suggestions of the gothic style. The poet and musician hear in the voices of nature their song. And the saint-like soul sees in every flower a censer and detects in its perfume the incense for his God. Every land is to him "a holy land," every day is sacred to his heart, every home is a temple, and each hearthstone an altar to the living God.

Can we not develop within us the scientist, the artist, and the saint? If we can, then earth, sky, and sea will be our word of God. "The mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands," in our presence. And instead of one bush, burning unconsumed with fire, as in the presence of Moses; all the universe shall be ablaze with the fire of infinite love, and lighted forever by infinite wisdom.

Nature impresses us with the idea of an indwelling presence; but man with his moral nature and capacity for un-

limited progress is a still more marvelous manifestation of the supreme. Through this oracle of the eternal God we receive a higher message. Nature mercilessly destroys her children, but man shields and protects his. Nature appears to know of no forgiveness, she inflicts the lash without a tear of sympathy for the sufferer, but man learns the quality of love and mercy, justice and charity, and in this is most like unto God. What saith the Most High through man? He speaks of the true, the beautiful, and the good. Through man God creates the world anew. Under the guidance of man, new fruits and flowers appear, variations in birds and beasts come forth; man calls unto the lightnings and they obey his mandate; he quarries stone and buildeth habitations for himself and temples for his God. From the block of marble he evokes the gently form or heroic statue. Upon the canvas he portrays the ideal world he sees in visions of the night. Upon the printed page he stamps the symbols of his thoughts and sentiments. And on the scroll of time he writes the histories of mighty nations wherein we behold the laws of that power which makes righteousness. Shall we not again in the works of man behold the word of God. Let us seek and find in these the scripture for which we yearn. If God is every where, he is in nature, in man, in history, and in all the nobler works of genius.

I think it is Mr. Frothingham who suggests the word of God in romance. Why should not fiction inspire us with a divine ideal? I have enjoyed passages from George MacDonald, George Eliot, Charles Dickens, and others who seemed to my mind worthy a place in the great Bible of the world.

Literature is pregnant with divine inspiration. We habitually call our poets inspired. Shakespeare, Shelly, Cowper, Milton, Dryden, are all acknowledged inspired. Can we not hear distinctly in the sweetest portions of their songs the voice of the master poet? These souls were the strings of that heavenly lyre upon which invisible fingers played. Why should not the Shakespearean drama and the Book of Job bear each other company? Why should Isaiah stand aloof from Homer, Dante, and a host of kindred spirits? Swedenborg tells us that the language of the celestial sphere is lyrical. If so, then why should we not look for the word of God in poetry?

Music and poetry were once inseparable in days of yore. Can we not realize the gospel of music? Whence came the entrancing harmonies of a Mozart, a Handel, a Mendelssohn, a Wagner, and the like? Whether through such variations as the evolutionist suggests, or whether it be the gift of the upper people, we care not, in either case it is God who sings. No matter how the organ was built, it is the master's hand which fingers the keys. I have listened to the "Oratorio" and have felt my soul stirred more than any sermon could stir it. I have heard the melody of the wind and sea, and my heart sent up a more sincere prayer to heaven than had escaped me while sitting in some fashionable Church. Music is the language of the emotions, and expresses their aspirations better than the most flowery rhetoric. Is our word of God we will have "the gospel according to music." This is not a canonized gospel of the Churches, but it is the real gospel of the Catholic and Ritualistic Church; it is to listen to this that people attend such places as a rule. The priesthood know the power of music and art.

Shall not the art gallery be a volume of the word of God? What are books but symbols of thought and emotion? What are works of art, whether painting or sculpture, but thought and emotion expressed in a different form? Art in the form of painting, sculpture, and writing were all united in primitive days, why should there be so much difference to-day between the printed page called sacred and the painted canvass upon which divine ideals are shadowed forth? Can not God speak through a block of marble when the genius of man has fashioned it, or the canvass when the artist has painted sublime thought thereon, as well as through paper and ink in the form of a book? I am not undervaluing the book, I only wish to extend man's views and aid him to see revelations of God where he before thought they perhaps were not. And in the manifestations of Modern Spiritualism may we not hear the voice of God through our loved ones who have gone before? Shall we not rejoice in the revelation of life immortal, demonstrated by their objective or subjective presence? When the great Bible of the world is completed these manifestation and revelations of the spirit shall form a part of the great whole. Ancient records, nature's revealing, the best in art, poetry, literature, music, orations, noble deeds, and lives of self-sacrifice shall be parts of the word of God.

Spiritualism—Its Claims, Defence, and References.

Spiritualism is a philosophy based upon certain phenomena occurring in the presence of sensitives or mediums. These phenomena have an intelligent bearing. Nine-tenths of the investigators thereof have accepted the theory of spirits as the cause, many scientists of note being among the number. Believers in this phenomena have banded themselves together as a religious body, calling themselves Spiritualists—a right guaranteed to them by the United States' Constitution—Art. I. of the Amendments.)

As such they demand protection from religious persecution as has been manifested of late by newspapers, Church pastors, and Materialists. They ask nobody to become members of their cult. They only want converts who have become convinced by thorough and satisfactory investigation. Thus they interfere with no one's belief or faith, and want nobody to interfere with theirs. Because one medium has proven a fraud does no more prove all of them frauds than does one fallen minister of the gospel prove all ministers to be worthless. Nor does one fallen medium make of Spiritualism an abomination any more than would one fallen preacher or priest make of Christianity an abomination. The individual does not represent the whole body religious of any cult, and those who endeavor to make it fit into this case are not reasoning in accord with justice or good sense.

Those who can not take our word for it that Spiritualism is what is claimed for it, we respectfully refer to the following prominent scientists, whose testimony stands recorded in its favor: Professors Elliott Coues, F. H. W. Meyers, Sidgwick, Oliver Lodge, F. Podmore, C. Richet, Wm. Crookes, A. R. Wallace, F. Varley, Corney, W. F. Barrett, de Morgan, A. Alexander, E. D. Cope, R. D. Owen, R. Hare, J. R. Buchanan, C. Flammarion, Weber, Fichte, Fechner, and Zöllner. Also Rev. M. J. Savage, Rev. R. Heber Newton, Rabbi Solomon Schindler, Judge A. H. Dailey, Judge Edmunds, Dr. M. L. Holbrook, B. F. Underwood, Florence Marryat, W. T. Stead, Hester M. Poole, Abby Judson, Sara A. Underwood, Wm. Denton, Hudson Tuttle, and Epes Sargent.

We take great interest in these labor-holidays and labor parades—a very great interest. Rome was a republic once—and when the Satraps wanted to crush out the liberties of the people—and enslave the toilers, they got up parades, and banquets, and labor-holidays, and games—builded arches—and sent bands of music around to captivate the silly fools while they purchased the cunning leaders. Yes, the parade was interesting. It was interesting to see the political swash-bucklers at the front, in carriages, and the political imbeciles tagging along on foot—Great West.

THE SLATE-WRITING TRICK.

BY THE EDITOR.

It was not until after eight years' investigation of spiritual phenomena—during which time I had had hundreds of proofs of the truth of clairvoyance, automatic writing, materialization, direct writing on paper, table-tipping with and without contact, spirit rappings, and inspiration—that I got a satisfactory sitting for slate-writing or with a slate-writing medium. It was at my own home, the medium having been invited as a guest to spend the evening in company with two other persons—my father and step-mother, and a prominent banker and wife, the latter being interested but not fully convinced. The others present were myself and wife and our two boys.

The medium was not told that she would be called upon to give a sitting; but it was prearranged to lead the conversation in the direction of spiritual phenomena so as to bring the medium into proper conditions for the test—we knowing that a sudden onslaught to sit would make the seance a failure, as spirits have a will of their own too, and require the same courtesy extended to them to favor us as mortals do. In fact, the point to reach was to have the medium express a willingness or desire on her own part to hold a seance, for this would indicate that the spirits would favor us—such being the secret of "conditions."

The subject was on. We were naturally in a circle already; for our seance-room—with which every Spiritualist family should be provided—was small. After about an hour's pleasant conversation, the medium remarked that she thought conditions were "just right for a seance." Did we not have a slate in the house? Of course, we had one. I had purchased a small double slate for that purpose. It was readily produced, and placed upon our little seance-table, which was always standing in the middle of the room, ready for action.

The medium drew near to the table, placed her hand on the slate, looked around the room to select some one to sit with her, and rested on me. "You sit with me," she said, to which I responded with heartfelt pleasure.

At first she placed the slate under the table, requesting me to take hold of one end of the same. In a few minutes we heard the scraping noise that a slate pencil would make in drawing it rapidly across the slate for the purpose of making lines. When this ceased three raps were made on or in the slate, when she released her hold on the same, and said: "They have written."

I, having the slate now, drew it forth, held it over the table, upon which two gas jets were throwing their light from overhead, and opened it. On each side was a message of two or three lines, one signed by an Indian name, and stating that conditions were so exceedingly favorable that the medium could withdraw from the table, take her seat in the circle, and that they would write while the "chairman" (referring to me) was holding the slate by himself.

This was good news to all, the rest doubting that it could be done, as the handling of the slate by the medium left a modicum of skepticism in their minds.

The messages were read and the slate passed around for inspection. Then the messages were erased by me, and the slate again passed around for inspection to see that no trace of writing was on it. I then closed the slate, held it under the table single-handed, and in the same short space the writing began, closing by three raps. Drawing forth the slate as before, it contained another message, saying I could hold the slate over, not under the table, as it would take the suspicion from the "chairman" of being an accomplice of the medium.

After the former preliminary I held the slate over the table in sight of the entire circle. Quietude reigned supreme, as all were eagerly listening for the scratching sound of the pencil inside of the slate. It came as before, followed by three raps. "Upon opening the slate—all eyes watching me—I held it aloof and handed it to the banker. He shook his head in wonderment, saying, "That is a miracle, indeed."

This message, like the others, was erased, and the slate returned to me. But before I could be fairly seated, the writing began this time; and I had hardly taken my seat when the raps took place. I immediately arose, so as to face the whole circle while opening the slates. Another message as before, but all signed by persons unknown to any of my family—only one being acknowledged by the banker.

When this message was reviewed and commented on, it was erased and the slate handed to me. But this time I remained standing. No sooner, however, had I the slate laid on the palm of my hand and held it aloof, than the writing began. This was continued for an hour: over a dozen messages having been received, read, and erased during that interval; no message taking over two or three minutes to be written, except the first, which took perhaps six or seven minutes to get the phenomenon started.

The closing message took longer than usual, though we did not know at the time that it was the close. But a "squirrle squirrle, squirrle" was heard following the ordinary sound made by writing that all listened in surprise. "What can it mean?" one asked. I suggested that they were drawing. Just then it rapped. Upon opening the slate the message read:

"This is all for this evening—Now pass around the hat." Signed by what looked to me like two fox tails, and I said so. "Let me see," exclaimed the medium, jumping up and approaching the table. The moment she caught sight of it, she said with a laugh: "Oh, that is my guide—White Feather!" We then saw that the illustration was meant to represent two white feathers.

But the medium blushed when she read the message, saying: "Oh, White Feather, how could you write such a thing?"

She manifested an embarrassment that was perceptible, as it was not a professional sitting she was giving, but only one for social entertainment. It proved, however, that even as a mental or psychological trick—if such were possible—the medium had nothing to do with it. It was strictly a spiritual phenomenon—spiritual because it was a manifestation of intelligence. But it may have been a trick of the spirits, which trick, however, has not yet been imitated by man, nor ever can be, in our opinion.

It was a pleasant entertainment, and a profitable one, in that it proved to the entire party present that slate-writing can be done by spirits under proper or harmonious conditions. The skepticism of the banker and his wife was offset by the faith of the others, who were all believers in spiritual phenomena, but, like myself, had never had any experience in the slate writing phase.

We were now convinced, I especially, as the writing was all done while holding the slate myself, and above board under the full glare of the light. What better proofs did I need of the phenomenon *per se*? I got no tests of family spirits, but I did not need them, having had sufficient evidence of their immortality through other mediums. The phenomena was clearly proven by the medium's spirits or her hand—so much so that they could write without her immediate assistance in holding the slates. Others can get just such proof if they but prepare themselves a little. Have a room especially devoted to spiritual manifestations, even if you get nothing. But sitting for phenomena magnetizes it for the reception of other mediums, and furnishes them with good conditions when they come. Conditions to a spiritual circle is what law is to the solar system; and if you will not furnish or establish the law that makes the manifestations possible, you get nothing, simply. You might as well try to send a telegram over the wires without a battery or the application of electricity—the law that governs it.

Spirit Message Department

We have a number of mediums employed for this department who sit at stated seasons for spirit messages, a specialty in which for our readers and taken down by amanuenses. In justice to the spirits, the mediums, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism; must contain one inquiry only; be impersonal, and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TRUTH, C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[F. C.] *There is a conspiracy of bankers and fund holders in all Christian countries to impoverish the toilers and control all wealth. In addition they almost have control of all the law-making bodies, executive offices, and courts. What is the outlook from a spiritual point of view, and why is this spirit of greed most pronounced in Christian countries?*

ANS.—To say there is a conspiracy to impoverish toilers and control the wealth of the world would be to imply some underhanded or selfish action on their part as a whole considered. There may be individuals among them who are unscrupulous enough to hope for such a state of affairs, but the majority are keen-sighted enough to know that such a conspiracy would be their own death-knell—that it would make wealth valueless. It is true they are not working for nothing. Business principles demands profits. That the field of operation is on Christian ground is due to the advanced civilization over other nations. Banking is a natural link in the chain of commerce—a necessary evil in some respects, but made so by lax laws governing it. The people could control all this if they had gumption to break away from party lines. But their own partisan prejudices hold them in mental slavery. The majority vote to spite the opposition rather than to benefit themselves. Prejudice makes weak in spirit and is thus readily psychologized by partisan vigor and campaign harangue. Such have only themselves to blame. Partisan spirits are no better, and suffer the effects of defeat and bad government with their mortal friends. Higher spirits are endeavoring to bring about better results by impressing whom they can reach with the necessary vim and wisdom to act. But too much inspiration sometimes acts as a fire-brand, and leads to revolution—especially when taken up by partisan spirits with the same partisan vigor that formerly held them in spiritual bondage. It is but a transference of their prejudices or affections from one object to another. Neither is wise. An equilibrium is needed for harmony. Love produces it, not hate or selfishness—nor hate against selfishness. Both are punishable by law; and when justice is dethroned by partisan feelings, there is revolution. Let reason or love govern, and the spirit world opens to the aid and influence of the abettors of this. Bankers in general are, but enterprising business men, using their talents as they are adaptable. Coal-combines and produce-speculators are more to be condemned than the average banker. Stock speculators, who labor for wealth only, and use every available means to harass the poor are the demons of society. These, with millionaires, who have earned their wealth by the sweat of the poor man's brow, are the agents of all the evils in the world—the suffering and poverty. They represent the kings of the past, and will invoke similar results if the people do not legislate to their own benefit, and not to that of party politics. It is this which makes it possible for money to rule. Corruption in office is an effect of drawing party lines too tight. Dishonesty for party is regarded by some as no more sinful than to lie for Jesus or rob for the Church by the bigoted or superstitious religious devotee. There is as much bigotry in politics as there is in religion, and both have to be purified by suffering and imposition until experience teaches wisdom.

QUES.—[S. E. J., Montecito, Cal.] *On one occasion I positively sensed a calamity coming to me. In my distress I prayed earnestly, and the impression came "Whatsoever ye ask in faith it shall be done." Now, I would ask which was the true impression, and in what relation do these words apply to the unalterable decrees of fate?*

ANS.—We will begin to answer this at the close by saying there is no unalterable decrees of fate in the minor affairs of life, especially that of human destiny. There is a general outcome, growing out of universal law, but as well as you can stunt growth—either physically or morally—by certain tendencies, you can hasten both by the opposite. It is true man has certain lines to follow, but these are due to his inheritances—his inherent characteristics. If he does nothing to overcome those which he knows, by reason and moral teachings to be wrong, his fate will be unalterable. He is governed by natural law in accordance with his inborn faculties and tendencies, or inclinations, whether good or bad. If bad he endeavors to improve, and the law acts for another "decree." So if one senses a calamity coming, it may be averted if there is something in one's nature to change the condition or cause upon him. Fright sometimes does it. But those who are too impervious to spiritual warning—being too worldly or sensual, selfish, or malicious—do not sense the calamity coming, and get the full benefit of it. Spiritual-minded people are warned, both by feeling the pressure of the law for the coming effect, and by spirit friends, and can govern themselves accordingly. Fright, we say, is often enough to change the condition temporarily for the law to take a different course or effect on one's being. But how can one be frightened who can not even sense the coming calamity? So, fear causes a removal sometimes to avert danger. It drives many to prayer. Prayer with faith in the heart that one can be helped, attracts sympathetic spirits, because true faith is love; and love is higher than the law's influence on man's characteristics. Love laughs at law, it may be said, because it makes you temporarily positive to its "decree." If you can not summon faith enough to bring the higher forces of the soul—which are made up of love or sympathy—undertake some benevolent action, and thereby get out of the "decree's" way for a while, or until the storm is passed over—which you will sense as a relief, as you first sensed it approaching. By love actions you can always defy the minor points of the law's decree on your mortal life. For if this was "unalterable," what would be the use of preaching or practicing morality? It is to relieve humanity from suffering as decreed by inheritance, that Spiritualism has been vouchsafed by the spirit world. It is a law of love that has come to modify that of hate or selfishness, with which the world is filled. So, benefit by it as much as you can.

QUES.—[D. S., Lyon, Mass.] *While gazing at a life-size crayon it often fades away and other faces appear instead. In what will this result?*

ANS.—That depends. If it is an effect of a distorted imagination it may result in insanity or madness, especially if accompanied by a bad conscience or the remembrance of a secret crime. Imagination is the chiseling out of thoughts into forms analogous to those of the material. Theorizing is a form of law-making in accordance with the understanding of the individual, which, too, is subject to perversion, according to lack of being able to reason logically or practically. But impenetrable clairvoyance is not imagination. It is a penetration of the material veil and the gradual opening of the spiritual sight to things beyond the earthly. Fixing the eyes on a crayon of a living person, whether in this or spirit

life, aids the sensitive, especially if the portrait is of one who is or was sensitive himself. In fact, the portraits of all spiritual-minded people are aids to the development of mediumship of the sensitive order—clairvoyance, clairaudience, clairsentience, or psychometry, and the diagnosing of diseases by sympathetic rapport; i. e., feeling the parts affected sympathetically. Such exercise as above will result in becoming a medium sooner or later. You may begin to test it by describing the faces seen in the presence of others, and if they are recognized you can give sittings to your friends. In time your ear will also be developed to catch their messages of love to friends in the mortal.

QUES.—[M. A. Z., Tecumseh, Mich.] *How should mediumship be developed by one who feels and sees things dimly?*

ANS.—By practicing or exercising that which you have already. Feeling and seeing indicates that you will be both psychometric and clairvoyant, though the spirits may drop one entirely in favor of the other. Often they find several phases in one person, but they play upon them all until, by experience, they find the one least exhausting to their charge, and then develop that one only, leaving the rest to nature, or suppress them entirely if they find it necessary to the best results in the other. Sit quietly in your chamber when your mind is free from care, give up your heart to a higher influence and trust to your guardian spirit or guide, whom you will know in due time. Attend spiritual circles when you have an opportunity. This will help you to develop and learn something of Spiritualism at the same time.

QUES.—[Mrs. A. A. W.] *How can I sit for independent slate writing?*

ANS.—Sit as you would for any other phase of mediumship, only that you take a double slate into your seance, follow inclinations how to hold or where to lay it, and have patience. You may be impressed to sit alone in your room with the slates in your lap; or you may feel an inclination to lay them on a table before you, or hold them under the table with a cover over your arm to exclude the light; or you may feel a desire to sit with a good friend or relative. Whatever comes to you unbidden, and with some sort of contentment in the thought, follow out. If nothing comes and no particular desire for continued sitting manifests itself, it indicates that you are no medium for this phenomenon, and simply had a passing wish, which may have been father to the thought. But you may have some phase akin to it. Try automatic writing. Never give up, however, as long as you feel that you will get something.

QUES.—[M. M. K.] *Why is a newly developed medium, after receiving pure and truthful messages, left to the mercy of lying and deceitful influences. What can she do to get rid of the latter?*

ANS.—This is an old story, but will ever remain new, we suppose. No human being is born perfect or without some inherited animism or discord. Mediums are no exception to the rule. You can not always judge people by the exterior actions. Many are led by spirits to do right and be just, which they would not be if left uncontrolled. But being mediumistic they are readily influenced, and need but the desire or have the aspiration to be good, to attract good and pure spirits. But all this does not make them good in fact. It is but relative or conditional. When one becomes a medium intended for public work, he or she has to be made absolutely good; i. e., above temptation, and positive to evil, with the underlying aspirations made self-acting. To need inspiration or bracing up to do the benevolent act is not absolute or self-acting love or sympathy, but only relative sympathy, and would not act if left to the will of the possessor alone. So the mental forces are often but relatively active, or in the humor to think, write, or speak. They need inspiring by a spirit guide or control. Like self-acting sympathy, the mind becomes absolutely intuitional or inspirational, but at the sacrifice of the sensual pleasures only. During a highly sober state, with none of the senses gratified beyond bare necessity, you may obtain a taste of this natural or self-acting inspiration by simply thinking of any desired subject or person, and then write what comes. You will find that much of it is truth. As you reach the condition of perfection where you can place yourself into this mental illumination without any special preparation, it will be all truth that you get in that way. Now, a newly developed medium is left at the mercy of undeveloped spirits to externalize his or her character, and show up the weaknesses that need special attention. The virtues will take care of themselves, and are the protection against absolute injury by these undeveloped spirits. The virtues attracted the higher spirits to give truthful messages. The weaknesses have reverse effect. But by overcoming the temptations which these undeveloped spirits subject mediums to, they become strong, and are made perfect for spiritual work. Furthermore, as like attracts like, they are brought face to face with their inherited evils, and those that have been kept in abeyance for years by higher spirit friends, and made to pass for virtues. There is no better school for young mediums to pass through than that given them the first few years of their development. The clouds may seem dark at times, but with faith and hope for a betterment, a brighter day will dawn, and none will regret having been through the spiritual caldron.

SPIRIT MESSAGES.

Henry W. Spencer.

To my sister, Alabama, I send greeting. We are all together, four in number, to-day and wish you to know that we try to impress you and try to inspire you. Do not think that all is false that comes from the spirit side of life, for if there had never been spirit communion, there would never have been a Church of any kind founded, for man would not have been interested in his spiritual being. It was from the witness of the spirit that you were brought into the light. I know you will think this is very strange for me, but still I am ever near you, trying to guard, guide, and protect you, and all the annoyances which you have had and all the trials, I have helped you to bear since I passed to the spirit side of life some ten years ago. Accept this in the fullness of my love, and know that we are all happy in the throne above. We do not wear a crown that shines as the sun, neither do we have harps each and every one. Yet music and pleasure attend us on our way, and we are as happy as can be day by day. That which we enjoyed on the earth below, we have in abundance here so we go onward and upward, learning each day of that great spirit from which we will never stray, for out of the darkness into the light, we will be brought never fearing the right. From Wood County, Ind.

Mary J. Guilford.

I am very anxious to reach my children. I want them to know that I still live and am interested in all they do. Yes, George is dead. He passed out quite a while ago in the Far West. You need not trouble yourself about him any more, as you will not hear from him on this side. Your brother Charles sends you his love and says that Reuben will settle affairs to your entire satisfaction. Nancy, I want you to take better care of your health, and not be so indifferent to yourself, as they could not afford to do without you. This sounds rather queer to you, does it not, but still I want this message to be read, and I want you to ponder over what I say, and take the advice of your mother, as you did when she lived with you on the earth plane. I am from Prescott, Hampshire Co., Mass.

William R. Cason.

I am in a very strange condition. I am in a room, am sitting at a desk writing. I am suddenly shot in the back and fall over. I know no reason that this should have been done, but I am glad that I am free from my body, although the shock to my friends was terrible, and yet William R. Cason is satisfied. I am from the State of Nebraska, but I passed out of my life in the State of Iowa. I send greetings to my friends in Omaha. Tell them all, you who receive this message, and this message will be received by one by the name of James Carnahan, one who knew me in life. Tell them all that I live and am satisfied.

Mary Studley.

Oh, what a pleasure it is for me to come and express my thoughts through the columns of your paper. I knew nothing of this glorious and grand truth when in the body, although I can look back and remember the beautiful visions I had in my childhood, and I knew not what they were. I can not describe the beauties of spirit life, for it is like a fairy-land, filled with flowers and music, and I am so happy to know that the old chains that bound me down in earth life have been broken, and I can soar into the realms of love and beauty, hoping this will reach those I used to know long ago. I will conclude by saying my name is Mary Studley, of Windsor, Me.

George Greenleaf.

Oh, I am so glad of this privilege to speak and send love greetings to the dear ones and to my mother Liddy. When I passed from this life it was by accident. I was crushed to death by the cars on the Boston & Maine Road. I left a dear little family when I left my home in the morning. All was bright and fair, but at night my body was mangled and my spirit went to God who gave it. I am from Haverhill, Mass.

Rachel Page.

A quackress of Cincinnati says: "I desire to send a general message. Many in your city know me. I am so glad to be able to come here at this time, and I am so glad that some who knew me in earth life are looking into Spiritualism, and I know that they will be convinced, for their loved ones stand ready to communicate with them. Oh, how my love goes out to all earth's mortals, and how I pity and sympathize with the dear little ones who have to struggle through poverty and distress in the earth life. I love children, and I feel sometimes like stretching out my arms and clasping them around the poor little distressed mortals on the earth plane. Oh, I am so glad, Roland, that you are investigating and being developed for work in the spirit world. Go on, I am near your side, I will direct you. Follow the impressions given to you in the early morning hours, and all will be well. Your friends. You knew me not, but I knew Edla.

Mary Hardy.

Good afternoon. I wish to send love greetings to all. I know that materialization is true, and would say to the mediums who are persecuted to-day: Do not be discouraged, your crown will be brighter by and by. I am from Boston, Mass.

Sarah R. Wright.

Dear friends and co-workers. I am with you this afternoon and bring to you my spirit greetings. Do not let the clouds, that hover over you to-day, distress you. The sun shines bright and beautiful all over the land. But a few days ago the clouds hung heavy over your city. A gentle shower descended, and then again the sunlight broke forth, bringing brightness and cheer to all things. So it shall be with you. The clouds shall roll away, and the sunshine of prosperity shall dawn upon you. I was a worker in the spiritual ranks once. I know all the trials and tribulations through which each and every instrument must pass. Be true to self, be honest with the spirits who come to you, and the glorious sunlight shall dawn with strength upon you, and the herald of all joy shall go forth from out your little circle, and many hearts shall be gladdened by their loved one's messages sent from the spirit side of life. To my two children and three grandchildren, who live in the city of Philadelphia, I send my spirit greetings. Mother is ever near to bless, guide, and protect you.

Emily Bailey.

My name is Emily Bailey, I belong to Bath, Maine. I passed from this life to spirit life at the age of thirty-five years. I left five children, two of them are with me, Willie and Charley. But oh, how I long to reach the others, to let them know there is no death and that mother is with them and can see and know all they do. Oh, Annie, my dear daughter, if you could know how you grieve me. I know you would not do as you are doing, for mother often weeps at midnight when you are fast asleep, striving to bring blessings to you. God bless all, my dear children; mother is with you every hour. Good-bye.

Mary Mitchell.

How do you do. I feel as if I were in Cobb's meeting again, listening to the tests that were given through the different mediums. I was one of the old pioneers of the past. I was called an old crank, but I did not care for that, it is the cranks that causes the machinery to run. But oh, could I move the hearts of the people that they could see into the great beyond, and see the beauties and glories of a higher life as I see it and did see them long before I passed out. I want this to reach Jennie and Eben Cobb, and I want to say God bless them in their work. Go on, do not fail and all will be well. Aunt Mary Mitchell, of Boston, Mass.

Ray Walker.

Chairman and friends: I am glad to be able to communicate with you this afternoon, a spirit searching for loved ones. I do not mean searching for their bodies, but for their spirit that I may communicate with them. Does this sound strange to you, my friend? It is not strange for the door of their souls are closed against me. I have knocked and knocked and it has not opened unto me, and so I feel I must send this message through your valuable paper, and feel that some kind friend will hand this to my mother and she will know that I live. Her Ray is not dead, but the ray of love, although unacknowledged, warms her heart at times, and sometimes when her tears flow and she feels sad, that sudden gladness that is brought to her at those times comes from me. Oh, how grand and beautiful it is, although unacknowledged, yet I can shed an influence around and about the home that I once loved and lived in, that will bring some comfort to them in their sadness. Give this message to my mother, dear friend Mary, when you see it, and I know that she will read it and become interested and by this means I can reach her spirit and then my joy will be complete. Petrolia, Pa.

VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH.] In the issue of the LIGHT OF TRUTH of September 21, I find a communication signed Ida Jones, which is correct in every particular. She is my daughter, and Pond Lily is my control. All she stated in the communication is correct. Many loving thanks to the medium; for the message brought comfort, joy, and cheer to our hearts. Mrs. WM. JONES.

Written for the LIGHT OF TRUTH.

Ode to an Egyptian Mummy.

J. PERKINS.

Come, tell us, Mummy, surely thou canst state
What we poor sinners strive in vain to know:
Are souls immortal?—what their destined fate?
Art thou with angels? or perchance below
Where Shesol is? or didst thou at the point of death
Like vapor vanish with the expiring breath?

In homage to thy graven god oft times thy form
Has prostrate been—or prone with genuflection
Thou didst believe they sent now sunshine, now a storm,
Thy cunning priests in fraud in full connection
Of Isis wonders told—her hatred and her love,
And we, like them, tell wonders of our gods above.

Wast thou a mystic? Nay, thy creed included
The myths and legends of thy vaunted Nile,
Nor can we say that thou wast much deluded
With sacred bulls, or cats, or fearful crocodile:
For, as thy prayers went up to senseless gods of stone
So modern saints beseech their Great Unknown.

These saints, O Mummy, never fail to state
Their special views concerning "preterition,"
And learnedly these pious prophets prate
Of heathen folk and of their lost condition,
To cap the sheaf—as well we might expect,
These saints declare that infants are the non-elect.

These saints, O Mummy, girt with musty creeds
And dogmas bluer than th' ethereal sky,
Will tell you that your kindest nob est deeds
Are not a passport to their heavens on high;
Go! rob and murder—raise the primal Cain,
The blood of Christ will wash out every stain.

Written for the LIGHT OF TRUTH.

SPIRIT VOICES.

U. G. FIGLEY.

The Golden Rule of the olden time has been, in a measure, displaced by the modern Silver Rule, "Make right that which thou hast made wrong."

Nothing happens! It is the decree of the intelligence behind natural law, that whatever is was so intended to be, else it would have occurred some other way. In the same line of reasoning, "Whatever is, is right," since there is no right or wrong in nature, taken separately or collectively, no distinction being made.

"There is no new thing under the sun." There never was anything created, there never will be. There is nothing whatever but that of some form of substance, or matter, if you please. To the spirit this is more readily understood and comprehended than by the mortal.

Right doing is not only to be commanded as well as commended by the residents of the higher life, in mortals, but right thinking and pure thoughts must take precedence above all others. The person who thinks kill is a murderer in thought if not in deed.

There is no such thing as chance. "The universe is governed by fixed laws." The material through which they may sometimes work may not be of the best, yet the infinite fiat so ordained that certain causes must produce certain effects, hence the seeming discrepancy or haphazard workings of nature.

The person who thinks he knows all there is to be known, while sojourning on this mortal plane, is generally the one to linger in earth bound conditions, and produce discordant results for psychical or physical manifestations. Many discrepancies and wild vagaries are promulgated in this manner.

"These are the times that try men's souls," unquestionably, and wreck their pocketbooks as well. About the only ones who are supremely indifferent to the monetary crisis are those who hold fast mortgages. As man is a spirit, though in the mortal, he should not neglect to educate himself in political matters, as well as religious.

"What is worse than a remorseful conscience? The fiery flames of an orthodox hell is not to be compared with the searing, scorching pangs of the conscience, which is alone the Great Judge who tries the culprits brought before his awful tribunal, for, as a poet said: "To sit alonewith my conscience, is judgment enough for me."

When a person forgives himself for his own wrong-doing toward himself and others, then that person may expect to progress farther and with more ease toward the heights where the redeemed souls may "view the landscape o'er," and pursue with pure purpose and unrestrained the vocations they are best adapted for. Forgiving each other may be easily accomplished, but forgiving one's own self is the hardest of all experiences to those who would be free in thought and deed without recourse.

WORLD-BUILDING.

Let none worry for fear the cosmic matter of space will be all worked up into suns and worlds before they become sufficiently advanced to take part in it, for out of sixty nebulae examined, forty-one were already formed or forming into world's, while nineteen were still nebulous as determined by the spectroscopic, and in the case of seventy nebulae examined by Huggins, about the same proportionate result was shown, so that judging by statistics which have been made with reference to our earth, the world-forming process of even these nebulae must be going on for untold billions of years to come.

Moreover, were we to conceive of such a manifestly absurd idea as that world-forming will cease, the deity activities having reached an utmost verge of the universe, beyond which it will never go, there is still more wonderful and sublime series of activities and evolutions working up all worlds and beings into that which is more refined and beautiful.

According to the laws of force and to spirit revelations those worlds which have furnished their career, as the abode of life from having so extensively cooled off, radiate their matter through long ages into space, where it constitutes a more refined nebula, which, in its turn, must become aggregated into a higher grade of worlds than before, in connection with which shall be evolved a nobler type of humanity than we of the present cosmic cycle can well conceive of.

The above is a chapter from "Religion," a book written by Dr. E. D. Babbitt, of which further particulars are given in list of books on page seven.

LITERARY REVIEW.

SUN SEALED. By George P. McIntyre, Chicago. Price \$1.25. Mail orders \$1.35, postage free. Astronomic Publishing Company, room 64, 187 La Salle street, Chicago.

A volume of some one hundred and thirty poems astrologically arranged under the incentive planet aspected by accurate calculation at each inception. In the classification and arrangement lies the charm of "Man, know thyself," which is arrived at by studying the "moods of mind" the author was in at each inception. Therefore the work is designed to be a series of studies of planetary effect upon the human organism. Large 12mo., printed on the very best one hundred-pound super-calendered paper. 200 pages, solid long primer type. The work is beautifully bound in cloth, bevelled boards, red edges, cover embossed with Zodiac stamped in gold, showing aspect of planets at birth of the author.

Dr. Adam Clarke wrote:—"I believe there is a supernatural and spiritual world in which spirits live and have intercourse with this world, and become visible to mortals."

Entered the Post Office at Cincinnati, O., as Second-Class Matter.

THE LIGHT OF TRUTH,

IN SECOND STREET SATURDAY BY
C. C. STOWELL.
Room 7, 206 Race St., Cincinnati, Ohio.

Terms of Subscription.

The LIGHT OF TRUTH will be furnished until further notice at the following terms, invariably in advance:

One year	\$1.00
Three months on trial	50c
Single copies	10c

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Remit by Postoffice Money Order, Registered Letter or Draft on Cincinnati or New York. It costs ten or fifteen cents to get drafts cashed on local banks, so do not send them. Postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. Stowell, 206 Race Street, Cincinnati, Ohio.

CINCINNATI. SATURDAY, OCTOBER 14, 1893

The LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable and which are accepted and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once discontinued.

We request patrons to notify as promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, patrons should give us two weeks' previous notice, and not omit to state their new address, as well as the old one.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected MSS. will not be returned, without postage accompanying same—not preserved—and thirty days after receipt.

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News from Correspondents.	

"He is true to God who is true to man; wherever wrong is done, to the humblest and the meekest, 'neath the all-ubiquitous sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

POSITIVE AND NEGATIVE.

Electricians tell us that all nature comes under a positive law. Contrasting the seasons we find the Summer is negative while the Winter is positive. During July the electric conditions are as fifty, while in midwinter they reach five hundred. Mortality is greatest in July, and at a minimum in January.

The intellectual and physical feats of mankind are performed in the Winter months. We ask our readers to remember this law.

The LIGHT OF TRUTH to be of service to the cause should make its great increase in circulation during the Fall months. We are very grateful for the steady increase shown by the passage of each month. But from now to midwinter we beseech you to join us in making the increase phenomenal.

The LIGHT OF TRUTH is a co-operative journal, and you, dear reader, are a joint factor with us. Born and reared in the celestial spheres it will continue to be a force as long as Spiritualism has a following. Every co-worker should strive to enlarge its field of usefulness.

There is not a subscriber to the paper but who has a few personal friends, who if urged by him for his sake would subscribe for it, if for nothing else than to please that personal friend. Do not be backward, press it on your doctor, your grocer, and all people you are intimate with. Any and all persons who during the Winter months read and improve their minds are proper subjects for your missionary work. Re-mail every number of the paper you get, talk to your friends of the national movement now among Spiritualists, urge them to read the LIGHT OF TRUTH to get weekly accounts of the national organization.

Whenever you talk for the LIGHT OF TRUTH be positive to secure a subscriber. We are now entering the positive months of the year.

OUR FIRST ANNIVERSARY.

A Word With our Readers.

It is now one year since the LIGHT OF TRUTH made its initial bow before the spiritual and liberal world. Memories always focus at anniversaries. Around these recurring periods the brightest dreams, the fondest impulses, and the loftiest ambitions are wont to congregate, and in them mankind perceives the markings of time, and moves his energies accordingly. It is with this thought in mind that we advert briefly to the period of the inception which prompted the LIGHT OF TRUTH and its policy.

In launching this paper on the remorseless sea of popular criticism we well considered the obstacles to be met and surmounted. We knew that there was a place for this publication, and a herculean work ahead of it if it presumed to occupy the place waiting for it. We knew it would meet opposition in the ultra intellectual field comprising the materialistic thought on one hand, and the sophistries of credulity and superstition on the other. We knew that the great cause it was to represent was an unpopular one, although counting amongst its adherents and advocates many of the most gifted men and women of the century. But inasmuch as truth is always in the minority we knew that this fact would add little prestige to Spiritualism when compared with the dominant opinions and teachings which for centuries had enthralled the intellect of man and made him the tool of his own educated ignorance and the designs of those who thrived on his credulity.

With all these prominent issues in our view, and the irrefutable facts and philosophy of our cause in our minds we set sail our ship, and because we knew something of navigation and had our compass set right the ship has rode and is riding majestically the troubled sea. Like all other men who embark in business or who care for the good opinions and well-wishes of their neighbors and friends we adopted those common rules of right which are the only basis of honorable effort. We had supposed that we understood the common courtesies due between man and man. From the very start we were in constant receipt of the good wishes, the blessings, and the Godspeeds of many of the leading spiritual thinkers and writers of the country. To be sure there are those who in their eagerness to do the LIGHT OF TRUTH a kindness have presumed to inform us that our motives are not honorable, and that the great cause of humanity and the angel world is suffering reproach at our hands. Of course we are glad to be set right on these points if we have made so serious a mistake as to suppose that slander and Billingsgate are not a part of Spiritualism. However, up to the present time we are not satisfied that such is the case, and we shall go

on trusting in the good sense, the generosity, and love of our friends and patrons.

The LIGHT OF TRUTH has been in the field long enough to unfold its policy, its aims, and its confidence in the intelligence of the reading public. It is known to be a paper which takes aggressive issue with the dominant thought of the day, political, ethical, and spiritual. Its policy, editorially, may be summed up in a single sentence, to wit: *The basis of true and stable spiritual unfoldment lies in a sane economic doctrine which provides the highest material prosperity for all the people.* Its Message Department with answers to questions is one of its most important educational spheres, and there is no gauging the good this feature of the paper is doing. It can not be measured, and it speaks for itself. Its corps of contributors comprises the whole gamut of liberal thought. The whole paper is an arena where the gladiators of thought may enter and cross swords in friendly combat, and its readers are found in the principal cities and on many hundreds of farms in our great country.

Such is the LIGHT OF TRUTH. We shall in the future as in the past rigidly maintain the high standard of moral excellence which has characterized this publication. We are unalterably fixed in the determination to make the LIGHT OF TRUTH a paper fit to grace any library, office, or drawing-room in this country. If we can not succeed on this line of procedure then we shall quit.

Now, we ask of all those who know the scope and aim of this paper to extend its circulation. Call the attention of your friends to it, and ask them to assist in spreading in this manner the glorious truths of the mighty gospel of the angel world. Remember, the life of the paper depends on its subscription list. At one dollar a year no publication like this can thrive without a large and increasing subscription. You know this as well we do, and we know also that the Spiritualists of this country, so far as they are acquainted with it, are proud of the LIGHT OF TRUTH. They honor its course, its policy, and its maintenance of pure Spiritualism uncontaminated by barnacles and undefiled by the nausea of bile.

Lend your aid, then, to the advancement of our work. The season's monetary disasters have affected many classes, Spiritualists not excepted, but there is an easier outlook at present, and with the Fall and Winter coming on the need of mental tonic in the shape of spiritual and economic reading is upon us, and when a year hence we celebrate our second anniversary let us be able to say that the LIGHT OF TRUTH is a well-supported representative of the spiritual philosophy. An institution, in fact, to which all Spiritualists may turn, knowing there is a reward for honest purpose, and that success in any venture in life can be grounded only on the principle of live and let live.

AMERICANS, WAKE UP!

Look About You! Read the Signs!

If ever there was a time in the history of this continent when the sign-boards of political harlotry were an offense to common decency; if ever there was a people on this green earth who could rightfully be called lackeys or the grooms of vultures, that time is now and that people the inhabitants of this nation. Was ever a spectacle of brazen effrontery, assinine stupidity, and time-serving mendacity held up for the scorn of patriots to equal the present Congress? And was ever a more puerile, abortive set of measures drafted to rectify wrong than those which the toiling and producing classes led by political thugs are presenting? It seems as if the very fates were in league to see how far the people can go along the road to national destruction. As we view the causes leading up to the acme of political and industrial harlotry, the supineness with which the people at large bear it becomes the more wonder-awakening. Truly from the bowels of perfidy the birth of a monumental incubus has about finished its expectorations. Sixty-five millions of so-called sovereigns have become the hirelings of their own servants, and are holding the lamps and handing the swaddling clothes at the accouchement of a monstrosity they have begotten, and which will terrify them when it begins its hideous yell.

The wages of labor is being reduced, mortgages poison the springs of industry, usury draws from the dependent the very marrow of financial life, millions of idle men tramp the country looking for work, evictions from homes are as common and certain as the daily deposits of millionaires, women sell themselves for bread and clothing, work-houses are full and jails gorged, prayers of pious sharks jostle the cobwebs amongst the rafters of dead Churches, sermons on man's duty to God and his indifference to the woes of humanity burden the air, liars, hypocrites, and fools stifle business honor, the highest deliberative body in the land talks and talks and talks, and the chief executive of the nation fishes and utters platitudes that a fourth-grade school boy would laugh at if he were asked to declaim them at his commencement exercises. This is a picture fit to turn the dust of Henry VIII. green with envy and cause the shades of Jefferson, Paine, Sumner, Clay, Lincoln, and Garfield to shudder with horror at the decadence of American patriotic principles.

Where are the statesmen, the counsellors, and the wise fathers of this country? Have we such in the land, or has the gold god emasculated them all? Certainly they are not in our halls of legislation. There are no rail-splitters, no canal drivers, no sons of the poor and the toiling at Washington today. Genius and statesmanship are on the craggy heights where the lecherous Shylock clutches of the usurers can not reach them even if they desired. The country is regaled day after day with the wind bags of oratory, the balloon notions of the gold-gamblers, the bank Shylocks and bond-holders. While the walls of poverty, threats of violence, and the shrieks of despair accompany them all, making pandemonium complete, the great question is: When will the people arise in their might and put a stop to the continental farce, take measures to redress their wrongs, and do it simply, orderly, and effectively? There are two or three fundamental principles at stake. It is the interest of the money power to throw dust in the eyes of the people on these simple issues, and in the confusion which follows fust their nefarious schemes upon them.

It requires no argument to show that *interest on money* is at the bottom of all the damnable industrial slavery which was inaugurated when negro slavery was abolished. At that time the gold barons of England in conspiracy with the money lords of the United States laid their plans to control the wages of labor by controlling the people's money. It was to be a cheaper slavery than that which Lincoln cut off with his pen and a million heroes wiped out in their blood, and it has succeeded. In just the proportion that housing, clothing and food are deducted from the aggregate expense our present industrial slavery is cheaper than Negro slavery was.

By controlling the money of the country these men control the interest on money. Labor never can get ahead so long as it pays exorbitant rates of interest. Money should bear no more interest than potatoes, corn, cotton, or wheat. Money represents these, and all other wealth that labor produces. Labor is at the base of all wealth, and in the exchange of commodities the rights of labor should first be considered. Money is a convenience of exchange. It facilitates the buying and selling of labor's productions. It has no value of its own. It represents value, has the power of accumulating value, and the power of distributing value. It should be controlled solely by the general government, acting in accordance with

the constitution. In view of this fact every national or State bank is a clear infraction of the people's constitutional right, and an added burden on the industries of the country.

The people, represented by a government based on the common rules of right, with direct legislation under the principle of the initiative and referendum constitutionally incorporated, having entire control of the money of the nation, and operating the great mercantile, transportation, public works, and mining interests of the nation, State, and municipality, would soon overturn the juggernaut of private usurpation, waste and profligacy now grinding them down to hell and destruction.

The dollar is the unit of measurement, and represents wealth just as the yard-stick is a rule of measurement in determining the volume of cloth. In either the dollar or the yard-stick the material of which it is composed has nothing to do with its power. The Shylocks have about convinced the people that the dollar, not labor, is the base of wealth. As well say that pianos and skunkin saques are the requirements in the development of a new territory, instead of picks and shovels. It matters very little what material the dollar is made of as long as it bears the nation's promise to pay and is secured by the wealth of the nation and made a legal tender for debts it is a dollar, and any conspiracy on the part of bankers, capitalists, or legislators to curtail its circulation and by false issues promulgated in their interests cause panics and disasters in the mercantile and industrial affairs of the country, like that of the present time, should be made a crime punishable by imprisonment for life. Murder and arson are commendable virtues compared with the grievous wrong, the dastardly crime through and by which the brawn and sinew of this country have lost and suffered during the present year. And what of the future? What of the Winter just upon us? It will take the industries of the country a year to regain standing ground even should the great run of emptyings at Washington cease, and the misrepresentatives of the people return to their castles and their hatchments. How are the poor, the unemployed to fare?

These are legitimate questions, and yet no man can answer them. If it were possible for human brains to conceive or comprehend the misery and suffering which uninvited poverty entails on the thousands of defenseless men, women, and children of the country to day, it would drive every one of them stark mad. And yet we are living in the afternoon, yea, the twilight, of the mightiest century in history. We have the richest country on the globe. Art, adornment, structure, and achievement dazzle the eyes and swell the heart with pride. On all sides are beheld the fruits of genius and the proud sceptre of its power. We ought to be the happiest, most prosperous people on earth. Surely there is a rotten spot somewhere, a foul Augean stable to be cleaned out. The reform must be radical, and take in the whole gamut of interests, from the Churches down to the bootblack, from the Congress down to the jails, from the altar down to the saloon, and from the palace down to the hovel. Where want crouches upon the marble steps of effluence, liberty is a sham and religion a mockery. Every time an honest workman is thrown out of employment without fault of his own the American people add to the stigma of their disgrace and servitude. As between a stock-broker and a burglar the burglar is the most respectable, and every time a constable evicts a family from its home because it can not pay the curse of rent honor, like a comet past its perihelion, recedes farther and farther from the people. Yet those who desire, through and by the centralization of wealth and the control of money, a limited monarchy, a return to the yoke which our forefathers threw off, rejoice and chuckle, but unless the American people are totally psychologized there will yet be heard a roar that will drown their chuckles and blanch their cheeks.

It may require the clash of arms to awaken the torpid lion, but when he springs there will be none to withstand him. Awake, then! ye who are not yet the hirelings and serfs of masters unscrupulous and selfish. Throw off the yoke of oppression and give to each and all who want to labor and live the opportunity to do so.

If ye are not cravens the future shall mark a higher and a better humanity on the dial of progress. Recall and bury the shameful broods who pollute the places of your translated statesmen. If they stay there posterity will write them down your true representatives.

Overturn the profligate and time-serving press called free, but which only serves the behests of rings and monopolies. There is scarcely an editor in the country who dare stand up and say he is free to write his honest thoughts.

Soldiers of brains, not of tin and tinsel, are required in this crisis. The parlor butterflies, snobs, and parasites will revile and whine, but their day will have no other moraine. Let the American people take their own affairs into their own hands, and place justice in the hands of stewards who will see that it is executed. If they will do this they will leave their heritage and its increase in the hands of those who are to come unsullied. Their government will be one of, by, and for the people, not as at present a government for revenue only, with gold-barons, usurers, bond-holders, mortgage-fiends, and bankers to monopolize the revenue.

Kind of People at the Convention.

When spirit-return first came into the world it seized upon mortals that could be worked into mediums. As a rule negatives, people with bodies full of magnetism, (then known as animal spirit) who under spirit manipulation soon became passive. Those of more positive temperaments began to investigate and to comprehend the law of development. These in turn by conforming to the conditions became media. In the earlier attempts at organization the Spiritualists attending were called short-haired women and long haired men—a heterogeneous mass. This may in a measure account for previous failures.

The convention just closed we claim to be the most remarkable of the Columbian year. It had been repeated so often that we were cranks, entertaining as many different notions as there were Spiritualists, incapable of self control or fixedness of purpose, that all went there prepared to be on the alert. The proceedings of the first day clearly showed that every one was on guard to restrain and force his neighbor into concerted action. Gradually it dawned on all that the addresses were calm and to the point, whether in private talks or public debate, there was invariably shown a singleness of purpose.

A disinterested spectator at the close would have been forced to admit from the part taken by the humblest one to the able presiding officer, great decision of character was manifested.

In mingling with the delegates we could not help but be struck with the vivacity, wit, brilliancy of speech, and deep knowledge exhibited by those present. As the close of the third day drew near every face was wreathed in smiles. Liberal donations were made, all present taking to their homes some of the blank cards passed around, determined that soon they would have them filled with subscriptions and forwarded to Robert A. Dimmick, Washington, D. C.

WHENEVER the mob-element gets rampant the LIGHT OF TRUTH gets a scoring. It is the only kind of cattle that has no use for us. Happily there is not much of it in Spiritualism.

United We Stand.

We can not keep pent up our joy over the eventful work of September 29, 1893. Spiritualists for years have felt the baneful effects of the reverse side of this picture, "Divided we fall." Now "United we stand," let every lover of truth see to it that great good flows therefrom.

The tendency of the age through spirit teaching has been toward co-operation. Nothing now succeeds unless harmony and concerted action prevail.

America has been the theater for the play of these forces. Through our teachers and mediums the spirit world has flooded every movement with the blessings of this law. Now at last they turn with tender affection to their own child, Spiritualism, conferring this great love upon it. Let us move up, closing the ranks, presenting to the world a solid phalanx, a closed fist, determined to be heard and respected.

Run your eye over the religious world and you witness that splits and divisions and disintegration are at work in that old domain. Union and good fellowship abide with us. Every society should as quickly as possible take out a charter in the new national association. It encourages others and reflects back upon every Spiritualist. It makes him feel the fervor and inspiration from knowing that he is an integral part of a great national movement.

It is no wise abridges your local freedom. Temples and benevolent institutions will continue to be built, trustees to be elected, and titles to be held under existing local State laws. Spiritualism through the national association covers the whole land.

Keep up the interest, let all vie with one another to foster the national movement—correspond with Robert A. Dimmick, Secretary, Washington, D. C. Give him the names of wealthy Spiritualists, strengthen our treasury in this the crucial year.

Encourage Him.

We sincerely hope all Spiritualists in the United States appreciate the necessity of each doing something to help the national association. Watch the spiritual press, and, whenever you see any notice from Robert A. Dimmick, your secretary, at Washington, D. C., be sure and give it prompt attention. We believe the spirit world had much to do with Mr. Dimmick's selection.

Clerical work alone will not suffice in this the crucial year of the association. Your secretary must bring great experience to his task, and much depends on him in the absence of your president to arouse interest and create zeal throughout the United States. He must be full of invention, creative and original, a vast variety of forms of a general and special nature must be designed by him. He must act on the moment, must be full of expedients, in fact, a great organizer. We believe there is no man in Washington his peer in this line. Respond to his call, encourage him.

MOHAMMEDANISM is gaining some headway in this country, but nobody seems to object. America is a free soil for religious opinion, and that is the reason. Americans, too, join them, and say, we as American citizens have a right to believe as we choose; our constitution guarantees us this privilege. Also correct, and no dissenting voice to say aught of it. But this is not the truth, you know. It is orthodoxy, pure and simple, and meets with other congenial companions under the blue and starry canopy of the American heaven. Spiritualism is fought, tooth and toe-nail, however, and we marvel. We, who know human nature, need not. Remember, it is the TRUTH.

THE *Christian Statesman*, in noting the fact that arrangements have been made to open a spiritualistic college and the announcement that "it is the first school of its kind in the world," remarks: "It will probably be the last, for so called Spiritualism feeds on ignorance." If Spiritualism feeds on ignorance what does Christianity feed on?—*Boston Investigator*.

THE article on first page from Dr. A. B. Spinnery, relating to Brother Lyman C. Howe, should not be passed by unheeded or without further reflection. Read it, and then see how much you have to spare for a worthy laborer in the spiritual vineyard. Subscriptions may be sent to this office for farther delivery. If you can not give much, give a little, but give something.

BUT Spiritualism tells us nothing new, is the argument thrown at us occasionally by a would-be wiseacre. Is it not a new thing to know *positively* that you are going to live in the next life with the same consciousness—the same loves and hates—that you take with you at death? Reflect on it and see how startling a fact it is.

SPIRITUALISM is the science of immortality, which is re-establishing what the science of geology and astronomy have temporarily placed under a cloud—namely, the logical spiritual manifestations of the Bible. And yet some of our Church brethren are ready to kill the goose that is laying them the golden egg.

ON THE 20th day of October, 1876, in the one hundredth year of American independence, August Belmont, the American agent for the Rothschilds of Europe, wrote a letter to the *New York Herald*, the following of which is an extract: "The bond-holder is safe and secure under a Democratic or Republican administration."

CONCERNING Spiritualism W. M. Thackeray says: "It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but had you seen what I have seen you would hold different opinions."

IF YOU wish to send your child to school you must first have it legally poisoned—vaccinated. If you do not send it to school you are fined. It's be damned if you do, and be damned if you don't.

TO THE SPIRITUALISTS OF AMERICA.

The financial panic is over, and business is rapidly resuming its normal condition, therefore, you, as well as ourselves, are ready to take up the work that may be daily assigned to us.

From all sides comes the cry to go on with the proposed plan of publishing good and cheap literature. One says: "I am confident that such books as you propose to publish, with attractive and catchy titles, could soon be sold on every railway train." Another adds: "The Churches owe more to their publications than any other evangelizing influence. I am one of two hundred and fifty to take your proposed issue of bonds." A multitude of letters insisting that "the time is ripe for the establishing of a Spiritualist publishing house." To all we say nothing shall deter us from sending broadcast into the world the best and cheapest literature that our cause can produce. Our plans are matured. Every Spiritualist who can, during the coming year, subscribe for one of our bonds shall never regret the humble part he took in the inauguration of this great work. Your interest will be promptly paid and the principal returned when due. Your children in the coming generation will point with pride to the ancestor who was instrumental in establishing this educational force in the land. You can subscribe for a bond any time and pay for the same in twelve monthly installments, commencing January 1, 1894. If at any time you should change your mind or find it impossible to pay your subscription, we stand ready to return the money and receive back the bond. Correspondence is solicited.

FLORENCE E. ALCOTT.

W J CUSHING.

RIPANS TABULES

act gently but promptly upon the liver, stomach, and intestines; cleanse the system effectually; cure dyspepsia, habitual constipation, offensive breath, and headache. One TABULE taken at the first indication of indigestion, biliousness, dizziness, distress after eating, or depression of spirits, will surely and quickly remove the whole difficulty.

Disease commonly comes on with slight symptoms, which, when neglected, increase in extent and gradually grow dangerous.

IF YOU SUFFER FROM HEADACHE, DYSPEPSIA OR INDIGESTION,	TAKE	Ripans Tabules
IF YOU ARE BILIOUS, CONSTIPATED, OR HAVE A DISORDERED LIVER,	TAKE	Ripans Tabules
IF YOUR COMPLEXION IS SALLOW, OR YOU SUFFER DISTRESS AFTER EATING,	TAKE	Ripans Tabules
FOR OFFENSIVE BREATH AND ALL DISORDERS OF THE STOMACH,	TAKE	Ripans Tabules

Ripans Tabules are prepared from a prescription widely used by the best physicians, and are presented in a form acceptable to the stomach.

An infallible cure if given a fair trial. Contains nothing injurious.

One Gives Relief.

EASY TO TAKE, QUICK TO ACT. SAVES MANY A DOCTOR'S BILL.

SOLD BY

John D. Park Sons, & Co.

CINCINNATI, O.

AND BY DRUGGISTS GENERALLY.

LOCALS AND PERSONALS.

—Prof. Alvin Kelly Pease (advertised on our sixth page) has struck a spiritualistic boom here. Possibly the largest and most harmonious circle in Cincinnati, which he now leads, is composed of Roman Catholic Americans, some Catholic mediums, and Fathers O'Connor and Doyle, spirits of two well known priests, invariably speak, communications are had in English, German, Hebrew, and Indian. Everything is wonderfully convincing. Prof. Pease claims to be an apostle who has a convincing record. He possesses special gifts for developing new media, getting convincing phenomena through media in a public circle and in running very successful public Sunday meetings. He is a natural born ice-breaker and successful missionary in founding and in building up Spiritualist societies, where the stitgeness, illiberality or cowardice of Spiritualists do not hinder. He has victoriously founded societies "on a jump" in Massachusetts, New York, Pennsylvania, and other States. He lately took the hearts of the people by storm in Troy, Saratoga, and Cascadega Spiritualist Camp-meeting, N. Y., and in Dayton, O. He is not in the habit of "biting his own nose off" by blind avariciousness for money, as too many ignorant and selfish ones do and whom the angels do not prosper. Selfish and jealous media, who make no converts nor aid the poor—do not prosper! Ditto mean Spiritualists. Mr. Pease is a born missionary, medium, and advocate of the grandest and highest truths—heaven-born truths—of which mortals can conceive! He has given thousands of dollars and many years of labor to this glorious work, like St. Paul, and hence his success! He is also an experienced editor and advertiser, and inexperienced officers of societies will do well to give him at least a gentlemanly reception, as he possesses the much-needed executive ability to increase their membership, etc., as above. He is to publish a book detailing his grand spiritual experiences in

Cleveland News.

The West Side and other spiritual societies are all flourishing, and hard times or not, Spiritualism expects to hold a conspicuous place in the public mind the coming winter.

Warren, Pa.

JOHN A. ROBERTSON, Sec'y.

The National Spiritualists Association.

Washington, D. C. ROBERT A. DIMMICK,
Secretary.

Correspondence from Mrs. M. T. Longley.

Dr. George Dutton was, and is, spreading the gospel of truth and teaching the principles of right living at his new Chicago University. Dr. Dutton is an enthusiast in his profession, a scholar, and a perfect gentleman. His published works are commanding wide attention. Dutton's Anatomy is a standard work for college and class-room as well as for private study.

The young men in Geneseo, who have keen mentality and well-balanced minds, are studying Spiritualism and sitting for the unfoldment of personal mediumship, and I have no doubt that their efforts will bear good fruit for the future harvests.

No one on earth knows what kind of robe or headdress she will wear, but we know that she will be splendid in her education, and benevolent and mighty in her power."

M. T. LONGLEY.

Marshalltown, Ia.

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W. A. Mansfield and Wife.

During September W. A. Mansfield and wife have been the guests of that most hospitable landlord, Clint W. Smith, at his hotel, the "Smith House," in Ashtabula, O. Mr. Smith is one of the prime movers in the new camp meeting of the month, and an unselfish worker in the cause of Spiritualism. The exercise of Mr. Mansfield's wonderful gift in independent slate-writing and physical phenomena in the light has been the means of bringing many skeptics in Ashtabula and vicinity into the philosophy of life beyond this vale of

Mr. and Mrs. Mansfield are now located at 154 Huron street, Cleveland, O., where he is continuing his course in medicine and devoting a share of his time to his gifts and the public.

NOTES FROM ALL POINTS.

Monroe, Ind.—We had the pleasure of having Bro. A. Willis with us for a few days prior to the convention. We attended two of his trumpet seances, and while the conditions were such that we could not have any materializations, we were more than pleased with the results, and consider him a good and true medium. Should he ever return here he will find many friends and a welcome awaiting him. We listened to the instructions given us from spirit friends about starting a society. We hope before many weeks pass away we will have a good spiritual work started in this place. H. H. PROSS.

latter showed that man has not yet developed all of his physical senses, and is only beginning to realize the soul's senses. The lecture was an inspired one, and was listened to with earnest attention from the beginning. Mr. Turnbull is giving a class course of lectures at the parlors of Mr. M. Knight on astrology and kindred occult subjects. The subjects are treated scientifically, and are deeply interesting.—*Corr.*

*Toledo, O.—*It affords me very great pleasure to learn that one of my Montpel pupils for mediumistic developments has at last become a worker. I refer to Mr. Coulson Turnbull, who was trained for a schoolmaster's profession, but the truths of Spiritualism having been brought home to him he investigated and became a convert, and now a public instrument for the preaching and teaching of Spiritualism. Mr. Turnbull has very patiently given nearly four years time to development—a period not given in vain, I know, for I feel sure his guides now can use him with good results. His mediumistic fort appears to be astral science and planetary law, but his guides will also handle the spiritual philosophy with success. I wish him every success, and congratulate the Toledo Spiritualists in having Mr. Turnbull in their midst.—G. W. Walrond.

Canada.

Hamilton.—On Sunday last the association had the pleasure of Mrs. Effie Moss' presence at the ball. During the week she had given three materializing seances with great success and satisfaction to all who had the privilege of being present. A gentleman of standing, socially and commercially, at London, Ont., says: "He looks upon Mrs. Moss as the best materializing medium he has ever had the pleasure of witnessing," and this is the opinion of a number in this city. The regret here is that she could not remain a week or two longer, and satisfy the earnest demands of so many earnest truth-seekers. At our service on Sunday she spoke very earnestly and feelingly on the real necessity for harmony and love among one and all, and her words came at an opportune moment; for, like many societies all over the world, jealousies and misunderstandings will creep in and disturb the evenness of things. We all live and learn from experience.

Toronto.—The society in Toronto has fallen through, owing to internal dissension among the members. I trust, however, some of the leading Spiritualists will see their way to building up another society on a firmer and more lasting basis. I am at their call whenever required, and will set the ball rolling again.

GEORGE W. WALROND.

Brooklyn, N. Y.

The doors of the churches shall be thrown open to the advance of spirituality. The old dogmatic creeds are slowly crumbling to dust, and the people cry for light, wisdom, and understanding. Thus do we chronicle the first advance step taken by the newly organized Association of Spiritualists of Brooklyn, E. D. The Progressive Spiritual Association celebrated their first meeting last Sunday evening, October 1st, in the old Methodist church, Bedford avenue and South Third street. A large and appreciative audience assembled and listened to various addresses and the kind solicitous thought of Dr. J. C. Wyman, after which Mr. Morley gave some fine readings, followed by the ever welcomed platform test medium, Mrs. Ormstead. Mrs. E. M. Mills, under the control of an advanced spirit, pronounced the promise of a glorious work, and the gathering together of a multitude. We feel elated at the prospect, and hope to draw many investigating minds to seek the light and the promise of a future attainment.

MRS. M. EVANS.

E. J. Bowtell lectured at Kingston Hall, Brooklyn, N. Y., on the afternoons of September, 24th and October 1st and 8th. On the evenings of the two first above-named dates for the Brooklyn Spiritual Association at People's Party Hall, 102 West 12th street, on the evening of October 8th for the Spiritual Society of the Eastern District, now meeting at Bedford avenue, South Third street. Speaks at Hartford, Conn., October 22d and 29th.

Louisville, Ky.

Miss Amelia Ventzel and myself have opened a circle for spiritual culture, seeing the need of true spiritual mediumship in the missionary work to satisfy the earnest investigators. We opened a developing circle in connection with explanations of various laws and tests, and would ask spiritual and scientific workers in the field to aid us with advice as to the best plan of instructions in all phases of mediumship—advice or instruction to satisfy the true investigators. Money is not our object—truth, light, and knowledge is what we need from all quarters of the globe to assist us in the good cause. Who will respond by corresponding at an early date? Experience of lecturers and mediums solicited. Especially rare lecturers or mediums employed in the near future in our city invited to call on us, either privately at our home, 208½ W. Main street; or Wednesday evening from 7 to 8 o'clock in Falls City Hall, third floor, front; W. Market Street, between Eleventh and Twelfth. We will be thankful for all favors, with feeling of true friendship to all—enemies to none, we will look for answers or callers.

MRS. A. C. HAWKES, Teacher of Aesthetic Spiritual Culture.

Notice.

The president of the National Spiritualists Association, Professor H. D. Barrett, may be addressed at 504 Warren avenue, Chicago, Ill., on business concerning the association. He was compelled to remain in the aforementioned city by reason of affairs and business pressure concerning the new organization. During the interval he will also answer calls for Sunday or evening lectures in or around Chicago.

Horsford Acid Phosphate
MAKES DELICIOUS LEMONADE.

AN ASTHMA CURE AT LAST.

European physicians and medical journals report a positive cure for Asthma, in the Kola plant, found on the Congo river, West Africa. The Kola Importing Co., 1164 Broadway, New York, are sending free trial cases of the Kola Compound by mail to all sufferers from Asthma, who send name and address on a postal card. A trial costs you nothing.

Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Though this remarkable instrument spirit Dr. Wells now so well known, has been the central diagnosis and prescriber for patients everywhere and every nation. It can cure almost all diseases, where the most eminent physicians have failed. All this is accomplished by the aid of
W.S. ROWLEY, M.D., who has taken a course in homoeopathy, and is competent to carry out all his instructions and please the author to increase the circulation of this medicine. For the next three months, in personal friendship I will send diagnosis and medicine to a limited number and the RIGHT OF TRIAL FOR ONE YEAR for five to six hundred persons, from whom you may receive a certificate, which you may show to your friends who are not taking this paper. Right after the first year send \$100 for three treatments in advance. You may have a trial of 75000 W.S. ROWLEY, M.D., No. 9 Gine Park, New York City. A Address.